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Numb. 26.

Heraclitus Ridens,

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A DIALOGUE between *JEST* and *EARNEST* Concerning the *TIMES*.

From Tuesday October the 26th. to Saturday the 30th. 1703.

Jest. (Reading)

Ultra Sauromatas fugere hinc libet & glacialem
Oceanum, quoties aliquid de Moribus audent
Qui Curios simulant, & Bacchanalia vivunt.

This *Juvenal* has Booted and Spurr'd me for a Journey, and good Night to the Citizens of *London*, when they make Choice of a Hypocritical *Nob*, to push forward the Reformation now a Foot. What think you of a Voyage Northward, the Czar of *Muscovy*'s Country contains not such a Monster as this.

Earnest. Then you are for making a Running Fight of it; Charge once more I beseech you, fresh Auxiliaries will come in yet, take my Word for it, and the Day's our own Boy, he has laid aside the Casuist, and is turn'd Horse Doctor, having in his last made Choice of *Ben. Harris* for his Merry *Andrew*.

Jest Say you so, it shall cost me a Fall but I'll purchase one of his Penny-Pacquets. Prithee how is he mounted? He has rid *Pegasus* so long till he has Jaded it in his last Collection of *State Poems*, where he very Modestly puts his own Works at the very Threshold of his Wooden Fabrick, before Mr. *Dryden*, and other most Eminent Writers; and if he has not forestall'd Mr. *P——*, and borrow'd the Elephant to carry him upon, I would Recommend the great *Lincolnshire* Ox, as a Beast fit to receive such a Burthen as he is.

Earn. Here's one of his Paquets, with his own Coat of Arms affix'd to it, *A Haltervolant and a Scotch Casement Pendent, the Crest an Ass Rampant immur'd*, as for the Beast he Rides upon, it's a many-headed One, and you are not far to search for the Name of it, while you are not a Stones Throw from the People that give him Encouragement.

Jest. I'll open it, tho' there fly out as many Mischiefs from it, as the Poets Feign came out of *Pandora*'s Box. *Eo, Meo*, and *Areo*, What's here? *The Powder le Pimp a la Pimp, very good for the Citizens Ladies when they are troubled with the* Hypocondria, *and are Deaf to the Perswasions of sound Sense or right Reasoning. Take as much as will cover a Sixpence of this, and you'll sooner turn Wh—— your selves than grow acquainted with the Whore of Babylon, it is an Infallible* Nostrum *and* Probatum est, *by several of my* Salter's-Hall *Patients, &c. Here's an Enchanted Necklace for Young Children that are troubled with the Fits of the Mother, if they that brought 'em forth are us'd to go to Church, let 'em sleep with this round their Necks, seven or eight Days and Nights running, and take the Dr's Word for it, they'll never go to Church more after it. Here is the Celebrated Blister Plaister, that has been formerly so much approv'd of in* England, Scotland *and* Ireland *and raises up the Broils of Sedition with a Touch, Gentlemen. The Dr. has been at great Expence as well as Trouble for this Remedy, of pretended Grievances, it is an* Extractum *from the Regicides Tongues, and Inveteracy truly Calcin'd and Sublimated; however he is such an Admirer of Mutiny, and Encourager of any thing that bears the Countenance of Rebellion, that he gives you this into the Bargain. Here's his* Unguentum Pestiferum, *made up from the Bark of the Forbidden Tree, and the Oil of Whipping-posts, Anoint your Body with this Mornings and Evenings, and you will be so Confirm'd in Impudence, that feel what Remorse of Conscience you will, it shall never get the better of you. Here's my* Syrupus Querimonialis, *or my Evidential Draughts, it never fails putting Complaints in your Mouth; tho' you know no more Causes of Complaint than I do, and take it with a Toast of Unleaven'd Bread in the Morning early, and your Mouth will be full of Grievances and Abuses; before you can reach* Westminster-Hall, *tho you do not live ten Yards from it. And finally and lastly, You Gentlemen, that have a Mind to be my Customers, shall have this Box of Pills into the Bargain, that will loosen your Principles, and make 'em Pliant and fit to receive any Diabolical Impression without laying to Heart, or thinking of the Danger of it, and all for the Price of one Penny.* Post est occasio Calva, Now is your time, *and you are desir'd to lay hold of it, for fear such another Opportunity should never offer it self.* Ha, ha, ha, this is a Quack that knows all his paces; and Dr. *Edwards* is mine A—— to him. I am glad honest *Een* has taken Service under such a Master, he may come to something in time for so doing. But he says our old Friend *Harry* is got upon the *Stool of Repentance*; how can he make that out, when he affirms in the same Paper, that *he will not acknowledge himself in an Error*, for Repentance, as I take it, is an Acknowledgment and Sorrow for Offences that are precedent to it?

Earn. Very true. But you must give him leave like a Carrier's Horse, to beat the Hooff-on in in the old Road he has been us'd to. He has been all along unacquainted with the paths of Connexion, and to come into 'em now, would be a Deviation from the Republican *Old Way*. However we might have spar'd his Proverb, and first

first have consider'd how near it pinch'd at Home, before he sent it Abroad for the Use of others. For it is very well known how the late King *James* has suffered in his Good Name Living, and his pious Memory Dead, for *saving* a certain Person *from the Gallows*, whom *Nob* has ten times more Respect for than he deserves; and I'll appeal to that City of *London*, whose Rights and Privileges he pretends himself such a Stickler for, Whether he has not Scandaliz'd their Magistrate's Wisdom more by pretending to give Advice to him, and pointing him out as a Mark for every one to take Notice of him, than those that neither knew his Person, when what he hints at was sent them, nor are yet acquainted with the true person that was Aim'd at, otherwise than his Explanation.

Jest. We have got from him what we so long waited for, in his last, and *Habemus confitentem Reum*, he acknowledges himself a meer senseless piece of Wood, as we have still found him. *You had as good talk to a Post as to me*, says our Man of Observation, who has only spoke Truth of himself, and that by chance too, when he compar'd himself to a Post. One Post to another, say I, and the sooner one Beam is made use of to discover the length of the other, so much the better.

Earn. But let him be told some more of his Faults first, that he may Repent of 'em before he makes his *Exit*. He not contents himself to make a Jest of our most Eminent Divines, and Abuse the University for Burning Positions that were Damnable, not only casts Reflections on our Greatest Lawyers, and causelessly Rejects the most Celebrated Authorities, while he Guts Serjeant *Bradshaw* himself, to stand up for the Sin of Rebellion, which is worse than that of Witchcraft, but he falls upon a Noble Peer that is the very Essence of Nobility it self, and is of the first Rank both for Quality, Loyalty, and Policy; and as every one knows to whose House *Sic siti lætantur Lares* is affix'd, so every one has a just Detestation for a Man that dares but as much as Squint by way of Reflection on a Person so Eminently above any Citizen whatsoever, and whom if he would do Justice to, he could not so much as think of, without the utmost Deference. His Grace has it in his Power to bring him on the Stool of Repentance, and return his own Jest upon himself, but let him go on, he'll hamper himself in a little time, without any particular Observance.

Jest. So much by way of Merriment——— I have some more Proofs that are Serious, sent me from *Dick*'s, about the old Argument of *Non-Resistance*; prithee give me an Answer to 'em, for I am stuck in the Mire since they bear Scripture Authorities with 'em. Here's the first.

Argument. David *took up Arms against* Saul, *who causelesly sought his Life.* 1 Sam. 22. 1, 2. and cap. 24. 18. *Therefore Subjects may lawfully take up Arms against their Sovereign.* What say you to it?

Earn. It is falsly Alledg'd, That *David* took up Arms against *Saul*. For if we Read the History of *David*, 1. *Sam.* we shall always find him flying from one Town to another; never Resisting, never Fighting. And when the Lord deliver'd *Saul* into his hands unawars, in the Cave in the Wilderness of *Engedi*, he did not lay Hands on, or do the least Hurt unto *Saul*; nay, he acknowledged he committed an Offence of high Presumption, and *his Heart smote him*, because *he cut off* Saul's *Skirt*; nor would he *suffer his Men to rise against* Saul, but diswaded them from that Enterprize. 1 Sam. 24. 2, 4, 5, 6. The *Observator* may consult other Texts at his leisure, as 1 *Sam.* 26. 8, 9. and 24. 8, 9. 2 *Sam.* 1. where he may see *David*'s Carriage towards *Saul*, worthy the Imitation of all Faithful and Religious Subjects. Fly they may from the Causeless Wrath of the King, but Resist and take up Arms against him they may not, *David* shews them no such Example.

The Learned Man *Grotius*, an Excellent Casuist, (exactly distinguishing the several Obligations of Nature, of *Moses*, and of *Christ*) gives us his Resolution of this Question, Namely; *Whether any Private or Publick Persons may lawfully wage War against them under whose Command they are?* And he thus defines, That by the very Law of Nature, it is not lawful. 2. That by the Law of the *Jews* it was not allow'd. 3. That it was less allow'd, but became more unlawful by the Evangelical Law, and Practice of Antient Christians. 4. Confutes the Opinion of those that Affirm'd it lawful for Inferior Magistrates to wage War against the *Supreme*, by Reasons and Scriptures. 5. Proposeth the Case of extreme and inevitable Necessity, when the King goes to take away a Man's Life unjustly: And (whatsoever might from Nature, or the Practice of the *Jews*, as of *David*, or of the *Maccabees*, be brought to Assert Resistance in this Case) he defines from the Christian Law, (which Commands so oft to take up the Cross) an exacter degree of Patience, and particularly, when for Religion our Superiours go about to Kill us, tho' he will allow flight to some sort of Men, yet to no Man more than flight; but rather Rejoycing when we suffer as Christians. This, saith he, was the Course that brought Christian Religion to such a Height in the World; And Resolves it the greatest Injury that can be done to Antient Christians, to say, That it was want of Strength, not of Inclinations that way, that they defended not themselves in time of most certain Danger of Death. *Tertullian*, saith he, had been Imprudent and Impudent, if in writing presented to the Emperours (who could not be ignorant of the Truth) he had dared to lye so confidently, when he saith, *Non de esset nobis vis numerorum*, &c. Most admirable Passages out of Antient Writers, he there Cites for a Leaf together, to the same purpose of Dying for the Truth of Religion; and never defending themselves by Arms, against the illegal Will of the lawful Magistrates. *Grotius de jure belli, & Pacis. lib.* 1. *cap.* 4. *Sections* 2, 3, 4, 5, 6, 7.

Jest. You have my heartiest Thanks, the rest shall follow at a time convenient; I suppose we shall have an Answer to this, nothing to the purpose, and shall meet with the same Treatment we have hitherto met with, however, to shew him that our Gall is not broken, we Dare him to the Combat, and the Intelligent part of the World are to be Judges who is likely to be the shortest Liv'd, the *Observator* that can make no manner of Defence for himself, or his Antagonist *Heraclitus*, that gives him such Thrusts as he will scarce be able to Parry.

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